

Eagle Feather NEWS

FREE

Symbolic burn rekindles spirits

Two children reflect as they watch the boat burn away many of the communities bad memories of residential school. Former Chief John Cook encouraged young people to take advantage of opportunities to better themselves. (Photos by Carmen Pauls Orthner)



By Carmen Pauls Orthner
For Eagle Feather News

Normally, the sight of a large boat engulfed in flames might be cause for alarm. However, on an August afternoon in Lac La Ronge Indian Band territory, that sight was met with relief, and even celebration.

The boat was the centerpiece of a two-day healing event organized by the Lac La Ronge Indian Band, under the auspices of the Truth and Reconciliation Commission. Inspired by an archival photo depicting a wooden barge full of residential school students coming ashore in 1935, the band commissioned Pinehouse craftsman Eric Natomagan to build a re-construction of that boat.

On August 8, youth representing the Band's six communities paddled the boat for a short trip along the shore of Lac la Ronge, accompanied by several former residential school students. Seated in the middle of the boat was elder Elizabeth Charles of Stanley Mission, who had recognized herself as one of the passengers in the 1935 photo, and inspired the re-creation project.

"You think about their experience in being lonely, and having no power, no say. They couldn't turn back even if they cried," said Chief Tammy Cook-Searson, who sat next to the elders in the boat.

"It's really emotional, but it's good to feel, because in order for us to move forward, we need to feel, to let in what happened."

After the short trip, the boat was hauled to the rear of the band's Senator Myles Venne School, while a funeral procession of sorts filed through the town of La Ronge and out to the band's cemetery. This gave people an opportunity to remember those who died at the residential schools, before heading to the school for a lunch of moose stew and bannock.

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METIS BLUE

This youngster showed his Métis pride at Back to Batoche held in July.

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Métis people in Saskatchewan will be going to the polls in Sept. President Robert Doucette has five challengers.

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SHANNEN'S DREAM

Grade 5 teacher Karen Goodon helped organize a Regina walk in support of education.

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Angus McLean Jr. struck gold at the Saskatchewan Summer Games held in Meadow Lake.

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Saskatoon police building on lessons from troubled past

By **Andréa Ledding**
For **Eagle Feather News**

On the final day of the Truth and Reconciliation Commission (TRC) national event held in Saskatoon in June, Chief Clive Weighill, on behalf of the Saskatoon City Police Service, was one of many group and individual “Acts of Reconciliation” to come forward, make a statement, and place an item of significance in the TRC’s “Bentwood Box”.

“(Indian Residential Schools) had an unfortunate societal, psychological, and cultural fallout,” noted Weighill.

Referring to dark chapters in Canada’s history, not only in terms of Residential Schools, but Saskatoon’s own history with the City Police in events such as the death of Neil Stonechild, who was dropped off in a remote part of the city on a winter night and froze to death, and the resulting inquiry into the police practice of “Starlight Tours”, Weighill outlined some of the positive steps

that have been made.

“In policing and the healing of relationships ... lessons were learned, and healing has occurred.”

The Saskatoon City Police Service has expanded its cultural relations unit, undertaken diversity training specific to Aboriginal history, culture, and needs, and has a police advisory committee on diversity. Public complaints about the police service are not only taken seriously, but are handled at a provincial level by a commission, not the Service itself.

“We have regular meetings with FSIN (Federation of Saskatchewan Indian Nations) which are a constructive and two-way conduit,” said Weighill. “We meet with the Saskatoon Tribal Council two times a month.”

He added that they also have support and communication provided from the Metis-Nation Saskatchewan. Issues discussed include active recruiting of First Nations police officers, and discussions

around crime. Additionally, other changes have been made to protect the especially vulnerable sectors of missing women and children.

“The way we handle murdered and missing Aboriginal women has been revamped. There is no waiting period,” Weighill explained, adding that there will be a memorial to the murdered and missing Aboriginal women in the new police headquarters that is being built, “to provide a place for the community and family members to gather.”

The new police headquarters, complete with memorial, is expected to be finished sometime in late 2013.

Weighill and some of his staff members have also been presented with an eagle staff, and the chief was quick to point out that it wasn’t just a token gesture but

that they held it in high regards and had tried their best to earn it not only with changes in attitude and policy, but with cultural practice.

“We understand what that eagle staff means, because we worked four years for it, going to ceremony,” noted Weighill, adding that they had attended sweats and undergone all the appropriate protocol in order to truly appreciate and culturally honour the eagle staff, and what carrying it means. “We need to repair relations — it takes time to heal and to build trust.”

Weighill then presented the TRC commissioners Justice Murray Sinclair, Marie Wilson, and Chief Wilton Littlechild with a Saskatoon City Police staff cap that was placed in the Bentwood Box, as a sign of commitment to on-going relationship and restitution, and a gesture of reconciliation.



Saskatoon Police Chief Clive Weighill places his statement and a Police Service cap in the Bentwood box with the help of survivors Eugene Arcand and Madeline Basile.
(Photo by John Lagimodiere)


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Editorial

Cons gang feared in Indian Country

There is a gang running rampant in Indian Country and they are making everyone cower in fear.

This gang wears blue and they are known as the Cons. They are highly disciplined, wear suits and only say what their boss tells them to say. They originated in Alberta, but have slowly taken over the country and now control it with an iron fist. At the smallest sign of a snub, this gang will mercilessly turn on you.

They will wreck your future, take all of your money and impose their will on you and your family. And you have no recourse whatsoever, because even if you do find a weakness in them, they will just change the law as they see fit to meet their means.

Their best bit of thuggery and misdirection is the classic “we are only doing what the Indian people tell us they want.”

Using this classic gambit, the gang of Cons have imposed the following on Indian people: Accountability provisions brought forth by their lieutenant Kelly Block. She purports to have hundreds of letters from scared Indians who want more accountability on reserve.

Their henchman Rob Clark brought forward changes to the Indian Act ... predicated on all those consultations that Clark has purported to have with Indians across Canada ... except for any in Saskatchewan or any in his riding.

Also, one of their analysts, Crazy Tom F we'll call him, says that Indians want to own their own land. They even got an Indian to join their gang, his name is Manny ... he agrees with the government so all Indians must want private land and the ability to let pipelines cross it.

To top it off, just this month the Cons have decided that there are not enough Indians living under the same roof so they decided to cut housing on reserve across Saskatchewan. They think this will help create family unity ... it's easy to be united when you live with 13 other family members right?

To top it off, the gang of Cons have installed one of their goons into the Upper Chamber. Senator Patrick Brazeau, quite possibly the only Indian to publically endorse the Head Con Steve, has been rewarded with a lifetime job making about \$150,000 a year with all kinds of perks.

And to make his community proud, he rarely shows up, apparently distracted by the various court cases that keep him away from the Senate much of the time. Way to show up Patrick, glad that Trudeau of the Reds punched your face several times.

So in Indian country, get used to the gang of Cons running the place ... for at least two more years anyway. Until we rid the community of the Blue Con scourge, we are in trouble. The hard part is, they control the purse strings AND the law.

And that combination can't be beat in the streets, no matter how prepared you are.

Get out and vote

Vote whenever you get the chance. Métis people, your chance comes on September 8 when you vote in the Métis election. In October, all Métis and First Nation people in Saskatchewan have the opportunity to vote in municipal elections.

And voting in “mainstream” elections does not lessen your indigenoussness ... never let anyone tell you that. It actually enhances your citizenship. You have the right to vote. Use it.



Fiddle instructor Fay MacKenzie and 12 year old Tristan Meyers from Calgary Alberta share in the Absolute Beginner class. (Photo by Andrea Ledding)

Fiddler's descend on Arcand's annual event

The 15th Annual John Arcand Fiddle Fest kicked off with bright sunshine and the sound of fiddles from every direction.

Running from August 9 until Sunday August 12, John and Vicki Arcand's acreage plays host to musicians and dancers of all levels from all across Turtle Island.

Twelve year-old Tristan Meyers was an enthusiastic first-time fiddler from Calgary who said it was “awesome” and couldn't wait for the next workshop. Instructors provide group and individual direction in one-hour workshops organized by style and ability; this year various styles of fiddle, traditional jigging, and guitar workshops are being offered alongside cultural activities provided by

Gabriel Dumont Institute – Metis finger-weaving and beading.

There is also a children's activity centre, on-going entertainment and competitions under the new hardtop roof and mainstage, and a food concession with a variety of contemporary and traditional dishes. Each night a concert takes place on the mainstage featuring world-class entertainment, and additionally each of the nine fiddling instructors chooses a fiddling student to mentor for a feature concert.

The competitions take place Saturday, with finals beginning Sunday morning, and concluding with the Fiddle Finale and Trophy and Cash prizes in the afternoon, including the awarding of the Saskatchewan Championships.



And a favourite at the Fiddle Fest is always the jigging seminars! Jiggers getting jiggety! (Photo by Andrea Ledding)

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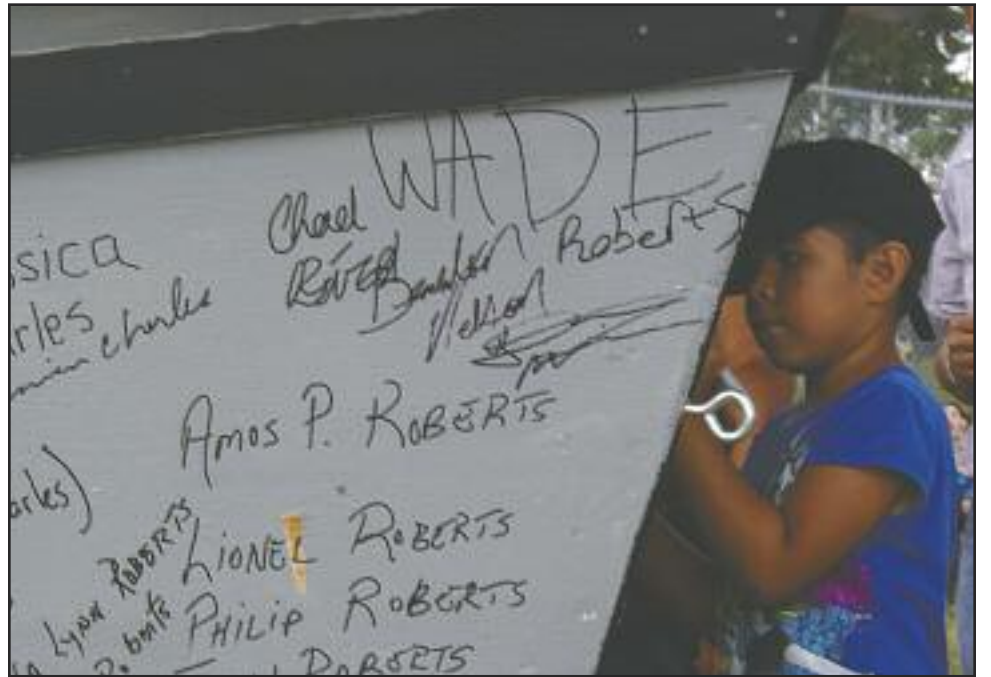
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A wooden barge carries youngsters to residential school in this 1935 photo.
(Photo credit Northern Saskatchewan Archives)



Youngsters were encouraged to sign the boat before it was set afire.

Ceremony will lead to era of friendship predicts La Ronge elder

• Continued from Page 1

The following day gave the elders and other residential school survivors a chance to share their own stories, before gathering in the school's outdoor rink. There, the boat was heaped with dry branches, with freshly-hewn logs set around its base. Those who wished to were invited to sign their names on the boat's painted sides.

The boat was then smudged with sweetgrass, and a medicine bundle representing former students who had died or were unable to attend was placed inside. Four handmade torches – representing the four directions – were then lit and used to start the fire.

As the smoke and flames rose higher and higher, a group of musicians chanted and drummed, while the crowd watched with solemn faces, some using smartphones or digital cameras to record the moment. The boat was nearly a charred skeleton when the first drops of rain began to fall, and within minutes, the rain's soft splats had turned into a torrential downpour.

Listening to the crackling of the fire, the thrum of the drums beating, and the voices clamoring about the rain, former band chief John Cook pondered aloud about the day's events.

Cook, a residential school survivor himself, dropped out of school at 16, but he now encourages young band

members to take advantage of the opportunities they have been given.

His successors as chief, notably the late Myles Venne and Cook's own son, Harry Cook, helped ensure that the vision of band-controlled education became a reality in each of the Lac La Ronge Indian Band's six communities.

And now, with the help of events like this one, he reflected, the painful history of the residential school won't ever be repeated.

"Now we'll work together – Indians and whites, whatever colour you are, we'll all be friends here in La Ronge."

Back to the Books!



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Promoting the North takes money

Somewhere in Green Lake country there is a thief and not just one of your ordinary run of the mill kind either. This one is into fried bannock.

That's right, fried bannock! Rose and Rik Richardson have had their restaurant, Keewatin Country Junction, broken into four times over the last few years and each time the fridge and freezers have been raided and ALL the fried bannock is gone.

Hundreds of pieces of lovely, delicious fried bannock stolen and not one left for a hungry traveller's coffee. Can you imagine that? Who would do such a thing?

Grant it, Rose makes the best fried bannock I have ever eaten and that's saying a lot because mine is pretty darn good, but I have to admit hers is better.

It is so good people come from as far away as Europe to have it so I guess if you think about it, an idle thief or thieves with nothing better to do would have to eventually make the decision to steal it.

Imagine them sitting around one night when the talk turns to their favorite pastime, which is stealing of course, and someone suggests the Junction's bannock. Can't you hear the conversation "Hey, man that old lady makes better bannock than my nokom!"

"Yeah I know I stopped in yesterday and she had big trays full sitting around all over the place, oh man it was just brown and shiny and that Rik was eating a big piece covered with jam. Man I thought I was gonna die I wanted it so bad."

And presto the deed is done. The Junction is broken into and then the thief is hooked and has to keep coming back for more.

It makes sense, addictions are addictions. But like all of them they cost somebody money and for Keewatin Country Junction the cost of broken windows is prohibitive.

So a message for the bannock thief or thieves, Rose and Rik have come up with a plan to help you out because you don't really want to end up getting caught and having to do time for stealing fried bannock, that would be kind of embarrassing.

Rose will type up her recipe and post it on the door and if that does not work for you then leave a note on the door suggesting she do a weekend workshop, open to the public, of course, so no one knows it's you, and you and all the other participants can learn to cook it for yourselves.

Now that's a great idea don't you think?

Rose has always been such a kind and generous woman, even more so since she became a great grandmother.

And come on man, or mans, as my old dad use to say, you don't want your life story to be "the man who stole fried bannock from a great grandmother!"

For the reader's information, Keewatin Country Junction is a seasonal stopping place, opening on the May long weekend until the end of the summer.

The menu is small, but great, with fresh homemade soup every day, Indian Tacos and bannock anyway you can imagine it. Fried, baked,

smothered with blueberries picked from just down the road and all the pie you can eat and the coffee is fresh and strong.

Rose purchased the train station from CPR more than 20 years ago with the dream of one day operating a Stopping Place at the Junction.

"I wanted to serve good food, promote northern arts and tell the story of our country and people," she says.

But it all cost a lot of money and realizing the dream took years.

She and her husband Rik opened the Junction in 2002 and after a few rocky years, "things are starting to look a little better."

Promoting the North, its history, natural beauty and resources is something that is close to both Rose and Rik and they work tirelessly to that end.

They have travelled across the country and to Europe checking out markets for local products such as wild rice, berries and indigenous medicines and have found not only the interest but the market as well.

"If we could develop to serve that market we could create successful businesses throughout the North." Rik says. "But to do that people need money"

It has always been amazing to me how big companies can get huge gifts and grants of money from our governments, both provincial and federal, to develop the resources of our territories but find it so difficult to do the same for the most valuable resource of all and that is the people.

If even one per cent of the resources hauled from the territory was poured back into developing the human resources, be it in education or small business and industry, think how much richer we would all be.

Rich materially and spiritually as well. It is too bad that governments, regardless of party affiliations, are so narrow and shortsighted. Ah well, one day...



fresh homemade soup every day, Indian Tacos and bannock anyway you can imagine it. Fried, baked,

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Frustrated residential school victim continues his struggle

By Larrisa Burnouf
For Eagle Feather News

“It’s like there’s no hope,” says a near-defeated Lloyd Hugh Courterielle of the treatment and what he’s calling a hidden agenda in the lack of compensation for residential school survivors with disabilities.

Courterielle was just 10 years old when he lost his left leg in a tragic accident while at a residential school in northern Alberta, the same school where he was also sexually molested repeatedly. Fifty-some years later, he is still fighting for compensation for the loss of his limb and the loss of a life he could have had if he wasn’t left physically mutilated from the accident.

He says compensation for losing his limb, which was amputated just above his knee, was denied following an Independent Assessment Process hearing, on the grounds that he was not pushed or physically hit when he fell under the tractor that crushed his leg.

“If you don’t get pushed or slapped then you’re out. You lose out on a compensation package,” explains Courterielle.

“That has to be renegotiated. You know we were under their jurisdiction. Like if you didn’t send your kid to the residential school, the parents would go to jail.”

Courterielle staged a one-man protest outside the Saskatchewan Legislature in Regina last week. It was the second of many he says he will hold across the country in major cities including Edmonton, Winnipeg, Toronto and Ottawa. He says he is fighting so that other residential school survivors who have lost limbs or other extremities don’t have to suffer like he has for a lifetime.

Courterielle is an advocate for residential school survivors living with amputations and other disabilities. He says taking his protest on the road is also an opportunity to

raise money and awareness about the continued discrimination and abuse they face years after the last residential school closed its doors.

“Zero compensation for losing a limb. There’s something wrong with the system here,” explains an emotionally and physically exhausted Courterielle.

“I’m struggling. I have to pay people to help me and I haven’t got that extra money.” Courterielle, who lives in a Saskatoon apartment, says he struggles every day to accomplish the basic tasks that many people today don’t think twice about including hauling groceries into the house and doing laundry.

Courterielle has already been compensated for the sexual abuse he faced as a child in residential school. He says the money was not enough for the hardship caused and should have included compensation for his leg. Once he realized the legal wrangling around the IAP decision, he knew change was needed at a federal level. He says if Ottawa doesn’t agree to help him or renegotiate on the behalf of disabled survivors, he’s willing to take it as far as he can to see change and compensation dollars.

Courterielle also says the equipment the federal government provides to the disabled survivors is terrible. He walked on a faulty prosthetic leg that was 1.5 inches too short for over a decade. Finally receiving a newer prosthesis that was the correct length this year, Courterielle now faces additional hardship as his aging body struggles to accommodate the over-compensation he grew accustomed to while walking with a limp for so many years.

The new leg however, broke while sitting on the legislative grounds in Regina during his first day of protest. He was left screwing bolts into the piece himself in order to fix it enough to walk. As such, he is also accepting any used equipment or prosthetics for less fortunate residential school survivors also in urgent need.

The Common Experience Payment deadline has already passed and the IAP deadline is September 19, 2012.



Lloyd Hugh Courterielle sits by himself on the steps of the Saskatchewan Legislature.

(Photo by Curtis Cameron)

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High rate of diabetes for First Nations girls

A study by U of S researchers Dr. Roland Dyck and Nathaniel Osgood from the Indigenous People's Health Research Centre reveals that pre-adolescent and adolescent First Nations girls face higher rates of diabetes than other children in Saskatchewan.

Using data gathered from the Saskatchewan Ministry of Health, Dyck

and Osgood were able to track the rates of diabetes in both First Nations and non-First Nations populations in Saskatchewan over 25 years from 1980 to 2005. This groundbreaking work covers a longer time period than any other childhood diabetes study done in Canada.

The study is published in the Canadian Journal of Diabetes.

"When we looked at the last 10-15 years, diabetes prevalence was quite similar between the two groups," Dyck says.

"However, by being able to go back to the early 1980s, we found diabetes was only half as prevalent among First Nations children at that time.

"Over the 25-year period of the data studied, the rates greatly increased, particularly among pre-adolescent and adolescent First Nations girls."

Dyck and Osgood used health care system administrative data to look at children from birth to age 20, and compared diabetes incidence (number of new cases) and prevalence (the total number of cases) between First Nations and non-First Nations youth in the province.

They found that diabetes prevalence amongst First Nations youth more than tripled from 1980 to 2005 while increasing by less than two times amongst non-First Nations youth.

Prevalence was highest amongst First Nations girls, with an almost four-fold increase. An important limitation of the study was that it could not differentiate between type 1 and type 2 diabetes.

"We believe what we are seeing in First Nations children is largely related to the emergence of type 2 diabetes while diabetes in non-First Nations children is still predominantly type 1," Dyck says.

He says the increase in type 2 diabetes is related in some ways to a dramatic shift in lifestyle for both First Nations and non-First Nations children.

"Kids and youth aren't as active as they used to be, and there has been a steady increase in weight in Canadian children in general over the last 30 years. This factor has significant implications, along with dietary habits, to diabetes."

Contributing factors to diabetes, such as poor diet, affect youth from disadvantaged populations even more since they may lack access to high quality foods and opportunities to be involved in physical activities such as organized sports.

Children born of women with diabetes are also at a higher risk of becoming obese as well as later developing diabetes. Gestational diabetes also has higher rates in First Nations women than non-First Nations women, increasing this risk factor as well.

Métis floral beadwork — an art revisited

Beading is about discovery, meeting strangers who become friends.

I had the privilege of taking a Métis beading class at John Arcand's Fiddle Fest. The class was taught by Amy Briley who authored a book with Gregory Scofield. The book can be purchased at the Gabriel Dumont Institute and a DVD is included.

Gregory writes about what beadwork meant to him as taught to him as an eight-year-old boy by his auntie, Georgina. Beading was respected by the Métis community, assisting them to heal from the hard life they endured.

Culturally, poverty brought out their creativity. In the evening, when the supper dishes were done, the women and children gathered around the kitchen table in silence counting their precious beads, visiting, laughing and telling stories. The art of beading eased their pain and made them proud of their accomplishments and workmanship to show others as well as teaching the children how to bead.

Sherry Ferrel Racette shared the history of bead workers and the materials used for beading. Large beads were used for necklaces. Women dressed their family members and produced various goods such as purses, leggings, leather pants, dresses and jackets.

These items were loaded into the Red River Carts and taken to markets in the United States. Some of work is proudly displayed in many museums around the world. The many talents of these women were cutting out patterns, stitching garments while visiting while they worked sharing their stories happy or sad.

The beadwork of the pasts tells stories. Sometimes they used sinew pulled from long tendon that ran down the backs of deer and moose. The sinew

was cleaned processed and twisted into fine strands that could be split as fine as human hair. The strands were moistened except for a section at the very end that served as a needle.



Health Matters
Flo Lavallie

The beads were strung onto the sinew and a needle with linen or cotton thread made the tiny stitches that secured the beads to the cloth or leather surface. Métis beadwork is based on floral designs with unlimited composition and designs.

There were 12 women in my class tracing flowers, threading our needles, choosing various colored beads for our project. Everyone shared their previous experiences about other classes they had taken. Amy, our instructor, did a fabulous job of teaching. Some had never taken a beading class and Amy was a very patient teacher.

We all left the class with various flowers and stems beaded. Health can be a pursuit of the adventure of beading. One yellow bead at the centre of the flower to me means the centre of life to the Creator.

"The Harmony Song" project at Tamara's House used beading as a part of healing journey of survivors of childhood sexual abuse.

When beading one can use an odd colored bead amongst the flower to identify their work or humble themselves in the eye of the Creator that symbolizes that in life nothing is perfect. This bead is known as a Spirit bead.

Flo Lavallie can be contacted at
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There's joy climbing up the hill to old age

The other day my grandson asked me what it's like getting old. I actually hadn't given it much thought until that time.

I know that I've become kinder to myself, and less critical of my decisions. Heck, I even like myself and have become my own friend. In my life I have said goodbye to many friends and family who left this world too soon; before they understood the great freedom that comes with aging.

I no longer care too much what others think of me or what I choose to do with my life. I asked myself, whose business is it if I choose to read or play on the computer until four in the morning or sleep until noon?

I will dance with myself to those wonderful tunes of the '60s and '70s and I don't even close my curtains anymore while I dance around my living room.

I have even walked on the beach in a swim suit that is stretched over my fluffy body, despite the pitying glances from the young hard bodies, for I know they will get old; everyone does.

Someone once said, "I still have a full deck, I just shuffle slower now."

I know I am sometimes forgetful. But then again, some of life is just as well forgotten. In my defence, I eventually remember the important things.

Over the years my heart has been broken. How can your heart not break when you lose a loved one, or when a child suffers, or even when somebody's pet gets hit by a car? But broken hearts are what give us strength and understanding and compassion.

I am so blessed to have lived long enough to have my hair turning gray, and to have my youthful laughs be forever drawn into wrinkles on my face. So many have never laughed, and so many have died before their hair could turn silver.

As you get older, it is easier to be positive. You care less about what other people think. I don't question myself anymore as I've even earned the right to be wrong.



I like being old and look forward to getting older still. It has set me free. I like the person I have become. I know I am not going to live forever, but while I am still here, I will not waste time

worrying about what could have been, or worrying about what will be.

And I shall eat dessert every single day ... if I feel like it. I am truly amazed at how fast the time has gone; it seemed to take forever when I was 15 and waiting to get my driver's license or waiting to turn 18 so that I could vote.

I know the youth get tired of hearing "make good choices" but in our ever-changing world there will always be choices put before you. Spend some time thinking about what you want from your life and find the path to get you there. I heard that life is like eating a jar of jalepeno's, what we do today, can burn our butts tomorrow.

Be aware and be careful. Make good choices and enjoy the time the Creator has given you. Your friends and

family may not always like the choices you make. You may not like the choices you make. Know that you are not alone; we all are in the same boat when it comes to choices and at the end of the day we are the ones that will have to live with the choices we made.

I still have a long way to go before I can be considered "real old" like my older sisters, but I am well on my way up the hill.

I am enjoying the time I have. So at the end of my conversation with my grandson I told him that getting old was a wonderful gift.

I left out the parts about the aching body, stiff joints, poor eyesight and sleepless nights. These are things he will find out for himself as he walks up that hill on his own path.

My blanket advice to the youth – Stop giving each other hickies! Ever sick.

Keep your letters and emails coming? Send your questions or comments to: Sandee Sez c/o Eagle Feather News P.O. Box 924 ST Main Saskatoon, SKK 3M4 or email sandra.ahenakew@gmail.com





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Faithful continue to visit healing waters of Lac Ste. Anne

By Terry Lusty
For Eagle Feather News

The number of people traveling to and attending the Lac Ste. Anne Pilgrimage, northwest of Edmonton, was significantly down this year. So, too, were the numbers who ventured into the ever-sacred healing waters of the Lake, thanks in large part to a last-minute health advisory from the Province cautioning people to not take in any water from the lake and to not even wade in it.

The warnings were due to the presence of blue-green algae.

The algae, according to Alberta Health, can produce a toxin which can cause nausea, fever, sore eyes and throat, swollen lips, diarrhea and other issues. Not even boiling the water makes it safe for drinking and people were cautioned to avoid eating much fish from the water as well. Similar water advisories were issued for McLeod Lake near Whitecourt and Pigeon Lake, just west of the Hobbema Reserve.

This year's pilgrimage attracted folks from almost every part of Western Canada and the NWT in addition to Manitoba, Ontario and some of the north-central and north-western U.S.A. Especially noticeable was the high number of Saskatchewan licence plates.

One of Saskatchewan's resident female recording artists, well-known for gospel songs, Yvonne St. Germaine, was back at the pilgrimage sharing her wonderful vocals at her CD booth and in the Cursillo Tent. It's all part of her "giving back" to the Creator in return for His helping her to turn her life around, she explains.

The Native communities that sponsored masses included the First Nations of Alexander, Alexis, Cree (Ermineskin, Louis Bull, Montana, Saddle Lake, Samson, Wabasca), Dene (Black Lake, Lac Brochet and Wollaston), Pelican Narrows, Piikani, St. Theresa Point, Tlicho, and Métis from Buffalo Lake, Alberta. Apart from the masses was the annual Blessing of the Lake on Monday and the Candle Light Procession on Tuesday night in addition to the Way of the Cross and the daily children's activities.

Clay LeBlanc, executive director for the pilgrimage figured attendance this year was reduced to about 12,000, less than half the normal attendance.

"It's difficult to calculate because hundreds walk in from across the road where they park in the ditches," he added.

Dorothee Morin, 70, originally from Green Lake, Sask., recalled the years her family used to take her to the pilgrimage near St. Laurent, Sask.

"It was hard for elders because it's sort of in a ravine," she explained. "It was also on a much smaller scale than Lac Ste Anne" which she enjoys a lot.

"It's real nice going there. I like the camp, meeting people you haven't seen for a long time, and the mass and prayers for the sick."

Morin said she "used to suffer from back pain, couldn't sleep and was on pain killers." She ran into a healer there who, "Put his hands on my shoulders, I knew he had power."

After that, she says she felt good and still does. She also recalled a friend who had a bad stroke and couldn't walk but does so now, since visiting with the same healer.

Such are the testaments of the faithful believers who will likely return again and again to the wonders the Creator gifts us with by and in those healing waters of Lac Ste Anne.



The faithful make offerings at Ste. Anne statue. (Photo by Terry Lusty)

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Cemetery project highlights Métis community of Batoche

By Karon Shmon
For Eagle Feather News

Many think of a cemetery as being a reference to the past, but it also enables us to see how those who came before us are a part of our current lives and are forever connected to future generations.

The Gabriel Dumont Institute, Friends of Batoche Historical Site, and Parks Canada have undertaken a unique project that will enable visitors to Batoche National Historic Site to learn more about the Métis community, which existed prior to, during, and after 1885, identifying many of the families and individuals who have connections to the area.

Located within the boundaries of the Historic Site, the Saint Antoine-de-Padoue Cemetery is the parish cemetery for Batoche. Founded in 1881-82, it is named after Saint Anthony de Padua, the patron saint of lost things and lost people, perhaps in reference to the many Métis families who moved westward after being displaced from their lands in Manitoba.

A guide to the cemetery has been created, and consists of a map and a corresponding list of 374 people interred in marked graves. There are also nearly another 500 people listed as being interred in the cemetery in unmarked graves, information which has been gleaned from records held by the Roman Catholic Diocese of Prince Albert. A weather shelter near the cemetery contains all of the information in the brochure, which is available at a nominal cost from the Friends of Batoche gift shop at the Site or from the Gabriel Dumont Institute.

The guide also highlights some of the more notable persons buried in the cemetery. Considered a work in progress, the guide will be updated with changes



Parks Canada interpreter, Ronald Jobin, who worked on the guide, tours a group through the cemetery.

(Photo by Peter Beszterda of GDI)

and additions with each reprinting.

The Saint Antoine-de-Padoue Cemetery expresses a diverse range of cultures, lives, and lifetimes. These range from the early days of the community to the present, and honour those who are now famous as well as those who have more recently passed on, some of whom were 20th century veterans.

The 1885 Resistance significantly changed the lives of the Métis and the community of Batoche. The Mass Grave,

the 1885 Fallen Veterans' Monument, and the large stone marking Gabriel Dumont's grave pay tribute to some of the people involved. For the less famous interred

here, it is not hard to understand that these beloved relatives and friends lived meaningful lives because they touched the hearts of others.



Bonnie Hrycuik, a summer student at the Gabriel Dumont Institute, and Connor Burr wave from the Parks Canada float during the Saskatoon Exhibition Parade.

(Photo by Karon Shmon of GDI)

Youth honoured at 2012 Back to Batoche Festival

By Gaylene Poulin
For Eagle Feather News

The Métis Homeland buzzed with laughter, music, family and friends during the Back to Batoche Days Festival in July.

This year the Back to Batoche board of directors chose to honour Métis youth.

"Shaping our Nation begins with empowering our youth," said co-chair to the Back to Batoche Festival and president of the Métis Nation-Saskatchewan Robert Doucette.

"We are thrilled to announce that this year's Festival incorporated many performers of the youth movement of the Métis across the country. Some of them have performed at Batoche in the past and for others, it will be their first time," Doucette added.

"Some of these youth have been coming to Batoche since they were babies," said Festival manager, Claire Belanger-Parker.

"It is amazing to see the talent in these youth, and to know they are the future of the Métis music industry. The chance to headline here, and make a name for themselves at an early beginning, is simply an honour to witness."

This year's lineup of performers, included talents such as JJ Lavallee, Dallas Boyer, Krystle Pederson, Scott Cornelius, and Jennilee Martineau, all of whom are under the age of 30.

The Ile a la Crosse Community Cadet Corps were onsite as special guests to the festival. They are the only Cadet Corp in the world that incorporates traditional Métis Sash and culture into their regalia and lessons. The youth performed a demonstration drill to the audience as well as donated their time on-site cleaning and assisting elders.

"The Community Cadet Corps is a program designed to develop and enhance leadership skills and self-esteem in young people. The program engages young people in learning about leadership, personal responsibility, teamwork and fun," said Angella McKay, who founded the group.

"We incorporate our culture and traditions into our lessons. We utilize the environment and seek the wisdom of our elders to guide us."

This year's Festival hosted dignitaries belonging to the Canada World Youth (CWY) organization. A special presentation was held in the Gathering Place (known as the Big Top) where the CWY, along with the Métis Nation of Saskatchewan (MN-S) signed a memorandum of understanding.

"Today's agreement ensures CWY's strong commitment to Saskatchewan's Métis youth," explained Louis Moubarak, president and CEO of CWY.

The two organizations agreed to work together to ensure Métis youth are offered opportunities to assume leadership roles in their own communities.

"Our two organizations will be identifying specific leadership, entrepreneurship and mentorship opportunities for Métis Youth in Saskatchewan," added Moubarak.

The Sunday traditional processional walk to the National Batoche Historical site and Graveyard saw a larger group of youth this year than in previous seasons. The trek is a tradition of Batoche where festival goers are invited to walk to the Batoche graveyard, located one kilometer from the Festival site in honour of the men and women who died during the Battle of Batoche in 1885.

Father Guy Lavallée oversaw the ceremony at the gravesite.

"I want all of the young people here to come and take hold," said Lavallée, standing at the foot of the grave of the men who died in the first conflict 127 years ago. As youth gathered around, each one took hold of a board of the fencepost that surrounds the grave and gazed at the weathered crosses that lay within.

"You are the future of our Nation, our youth. We ask you to never forget what the men buried here stood for, and that you now carry the torch for those of us, like me, who one day won't be around to share their story and sacrifice."

The four day festival wrapped up with the fiddling, jigging, and bannock baking finals on Sunday, July 22. A square dancing showcase was also featured highlighting dancers with groups performing from Alberta, Saskatchewan, Manitoba and Ontario. Clickers and Crinolines were flying as dancers performed to the toe tapping music of fiddle legend John Arcand.

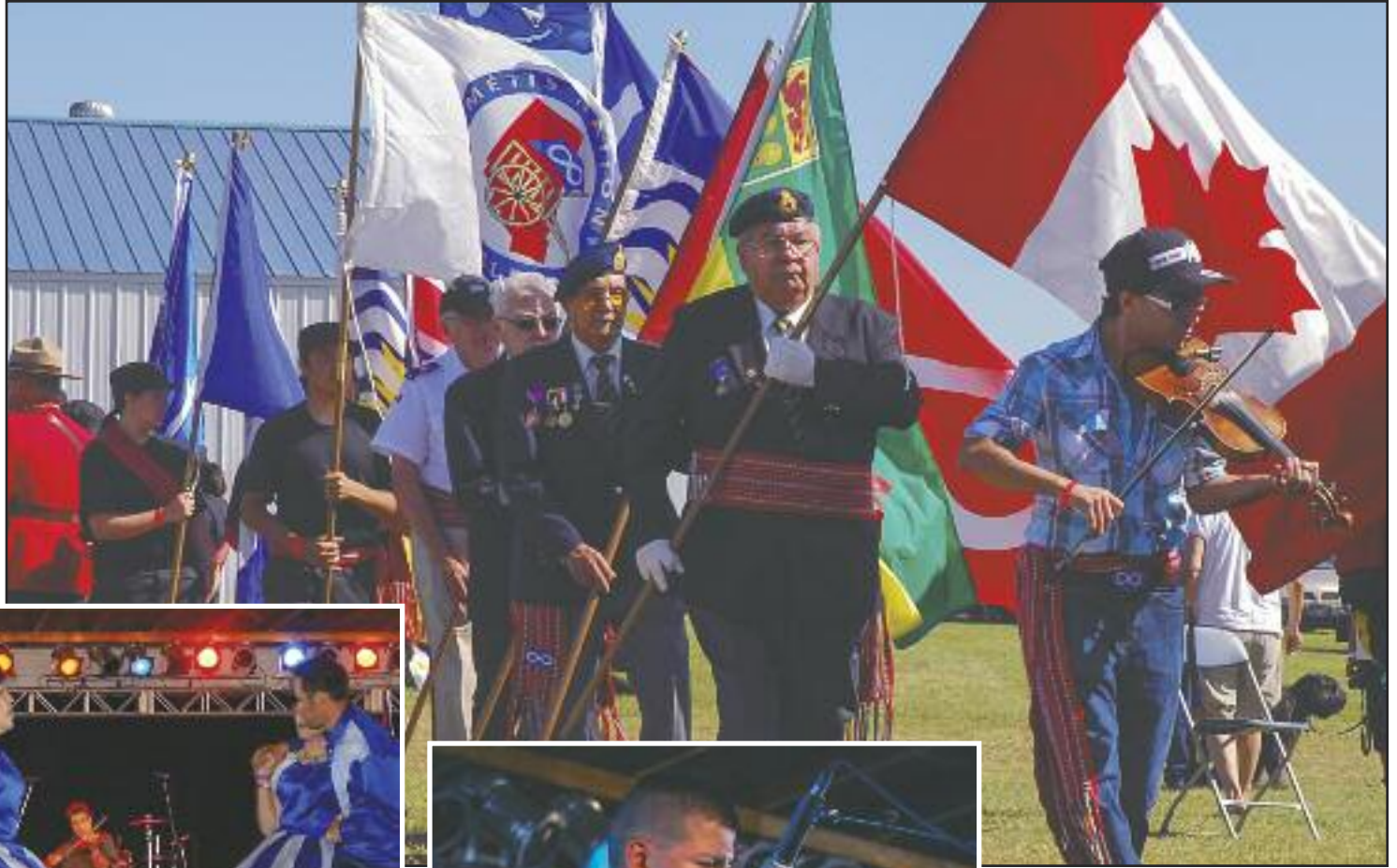
Organizers are already taking reservations for next year's festival, slated for July 18 - 21 2013. For information go to www.backtobatoche.org



Above, Shiloh Berscheid, a member of the Ile a la Crosse Community Cadet Corp was honoured with carrying in a flag for the grand entry at Batoche. Shiloh, at age 9, is one of the youngest cadets in the program. Right, young people gather around the grave site at Batoche that holds the remains of some veterans of the battle of Batoche as they listen to a lesson from Father Guy Lavallée. (Photos by Gaylene Poulin)



Back to Batoche 2012



This youth took being Métis to a different level with his hair dyed Métis blue! As usual, Back to Batoche delivered the usual cultural bonanza that is expected. Fiddling, jigging, bannock baking and pageantry. (Photos by Peter Beszterda of GDI)



Clarence Campeau Development Fund

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BACK TO BATOCHÉ

CLARENCE CAMPEAU DEVELOPMENT FUND - CALL FOR RESUMES

The Clarence Campeau Development Fund is developing a list of Métis individuals interested in joining the CCDF Board of Directors as positions become available from time to time. These positions represent the North, South, Urban and At Large. The individuals selected must reside in the appropriate jurisdictions. The qualified candidate will be selected by the CCDF Selection Committee for appointment by the Métis Nation – Saskatchewan Secretariat Inc. for a term of three (3) years and will receive an honorarium and expenses for attendance and participation at board meetings throughout the year.

To see the full description please go to www.clarencecampeau.com and to apply please email resumes to: roland@clarencecampeau.com or mail to 2158 Airport Drive, Saskatoon Saskatchewan, S7L 6M6

Doucette faces challenges for presidency

By John Lagimodiere
Of Eagle Feather News

The race is on to see who will lead the Métis Nation-Saskatchewan for the next four years. The election comes on the heels of a cancelled election in May and several years of political gridlock and frustration for Métis politicians and citizens alike.

This had led to lots of interest in this election, both for the political positions and for voters who are tired of the same old political fights that see little get accomplished and little time spent on building unity in the community.

Lots of the politics was brought by some Area Directors who tried their best to derail anything the executive tried to do. Robert Doucette, the incumbent President is running again. He didn't want to get into mudslinging in this election, saying he wants to campaign on his record.

"Over the course of five years the current MN-S administration has addressed many of the issues inherited from the previous group," Doucette says.

"For example, we stabilized the MN-S financially by lowering the total debt. Further, we have rebuilt the shattered relationships with all levels of government and now enjoy positive, stable, growing partnerships with initiatives that have benefitted Metis citizens across Saskatchewan."

Doucette went on to list the growth in the last five years including increased funding for GDI and CCDF as well as partnerships formed over Métis foster children and family issues as well as negotiations with the province over harvesting rights.

There are five people running for President against Doucette including Ray Laliberte, Wayne McKenzie, Mavis Taylor, Bryan Lee and Maureen Belanger.

May Henderson, currently the Executive Director of the Saskatoon Indian and Métis Friendship Centre is running for the executive position of Secretary against incumbent Max Morin and candidates Tammy Mah and Roxanne Kennedy.

"I know I can do a good job," said Henderson. "I will show up every day and work hard and build good relationships with all levels of government."

It is the relationship with government that is pivotal. Both the provincial and federal governments have kept

a close eye on the Métis Nation and one inside source says this election is pivotal.

"What are the Métis going to do," asked the source. "If they have this election and according to either side, maybe the wrong person wins. Are they going to sabotage it again? Will there be unity? I think that is what we will be looking at."

The politics has left people frustrated. So much so that two Regions had no nominations for Area Director and five won already by acclamation.

"Our internal affairs are out of control and we are currently our own worst enemy," says Jo Jo Altenberg a concerned Métis voter.

"If we want to see the Metis Nation - Saskatchewan thrive and move forward, we need to stop fighting each other and start looking at what needs to be done for our Nation. Personally, I am tired of the drama and old politics."

MNP has been retained as the Chief Electoral Officer for this election. They are handling the voting stations and the count. According to Ian Craven of MNP the election process will be familiar.

"The report after the last election said it went well, so why reinvent the wheel. We intend to put ballot boxes at the same places and use the same criteria for voting eligibility."

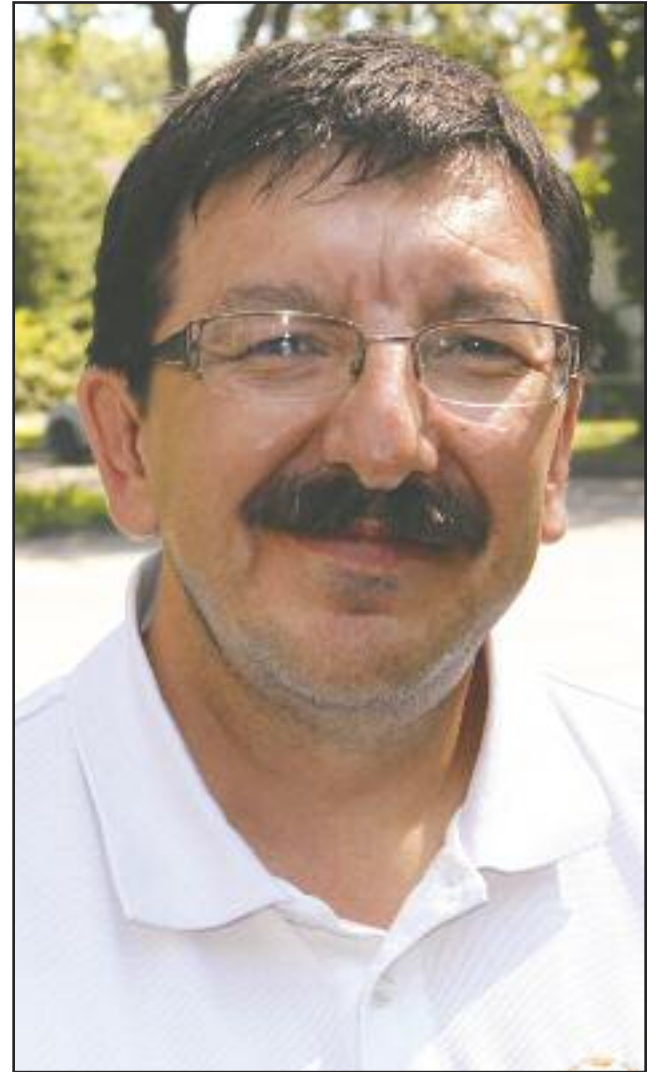
To be eligible to vote, you have to be a Saskatchewan Métis Citizens who voted in 2007 and are on the voters' list plus citizens that have registered with the Provincial Métis Central Registry and authorized the Registry to use your registration information in the preparation of the voters list.

If you are not already on the voters list, you may get on the voter's list by presenting your MN-S Central Registry Card to the polling clerk at the time of voting or by registering at the Polling Station by showing acceptable documentary evidence for the purposes of identification and complete a voter registration form.

Altenberg points out that many things need to be addressed by the next MN-S executive.

"Constitutional reform, education, housing, economic development, cultural promotion, language, access to training and employment opportunities, our membership crisis and registry," listed Altenberg.

"We need to be taken seriously by government and



MN-S President Robert Doucette

the general public. These are all things that we need to sit down and strategize over again. With that being said, we have to credit our past leaders, their job is not an easy one. It is extremely difficult for our elected officials whether current or future to move forward the Metis agenda within the current political climate in our province and country but that doesn't mean we give up – throw in the towel and not vote. I might be naïve but I care about our politics and believe that the Metis Nation united will not and cannot be divided."

Detailed information about the location of polling stations will be available after August 10 on the election website or by phoning the toll-free line. Advance polls open on September 1 and voting day is on September 8. Other detailed information is available for download at MNSvote.ca or by calling 1.877.780.VOTE (8683).

REBUILDING ONE STEP AT A TIME

Over the next 4 years I will continue the great progress we have made and work on these initiatives;

- Métis Act: Begin discussions to strengthen this Act of Legislation with focus on Land, Harvesting, Governance & Capacity.
- Harvesting: A province wide agreement which respects & accommodates Métis harvesting rights.
- Self sufficiency: If our nation is to build on our terms we need to find partnerships/businesses which will help us to build our own wealth & independence.
- Governance: Our nation has to change the way we govern ourselves. If we are to meet the needs of the 21st century we need to reform our government.
- Work with Métis youth & elders across the province to ensure their issues & priorities are addressed.
- Education: Secure increased post secondary funding for Métis citizens from the Provincial/Federal governments.
- Health initiatives to improve the health of our citizens.
- Métis citizens need good homes, our goal is to build them.



Métis families are the most important thing in my life. I want to ensure that the work we do today will benefit all Métis families well into the future. The Nation must work together to ensure the future of our families.

On September 8th, Re-elect
ROBERT G. DOUCETTE
PRESIDENT
Métis Nation - Saskatchewan



MILESTONES WE CAN ALL BE PROUD OF!

- GDI saw a 200% increase in its resources from the Federal & Provincial governments which helped Métis students.
- CCDF and SMEDCO have realized higher revenues to help Métis entrepreneurs & small business owners.
- Back to Batoche was \$26,000 in the red in 2007. However, over the last 5 years with steady investments, the Back to Batoche site is now worth 4 million dollars and is the premiere Métis cultural festival in North America.
- Signed the first letter of understanding with the Government of Saskatchewan to address Métis foster children/family issues.
- Signed first memorandum of understanding to deal with the recognition & accommodation of Métis harvesting rights.
- Created the first Métis Health department which has addressed issues such as youth suicide, tobacco cessation, tuberculosis research, and the surveillance of chronic diseases in the Métis community.
- Signed the first memorandum of understanding with the Government of Saskatchewan to address issues in the K to 12, employment/training & post secondary issues of the Métis.
- Listened to Métis citizens/community concerns through more than 250 community consultations and acted on their concerns.

MN-S September election attracts 32 candidates

Electoral officer hoping for great voter turnout

WINNIPEG — A total of 32 candidates have been officially nominated to stand for the election according to Ian Craven, the 2012 Chief Electoral Officer for the Provincial Métis Council of the Métis Nation — Saskatchewan 2012.

The deadline for submitting nominations was 2:00 p.m. Central Time, August 8, 2012.

“We are very pleased with the strong interest for the Executive Candidate nominations,” said Craven, who is also a partner with MNP.

“For the Executive, we have at least three candidates running for each of four positions. Although we received a total of 16 nominations for the Regional Representation, we would have liked to have seen more of a race in each of the regions,” Craven commented.

“There were five regions where candidates were elected by acclamation and two regions where no candidates were nominated at all.”

The following candidates have been elected by acclamation as Regional Representatives:

Eastern Region 1

Lennard Morin

Eastern Region 2

Helene Johnson

Northern Region 2

Chester Herman

Western Region 1A

Billy Kennedy

Western Region 3

Lela Arnold

Craven said more voting information will follow soon and that advance polls will open September 1, 2012 with Election Day held on September 8, 2012.

“We are looking forward to seeing a great voter turnout,” said Craven. “Voters are encouraged to visit the website at MNSvote.ca for more information and voter eligibility.”

Executive Candidates

President

- BELANGER Maureen, Saskatoon
- DOUCETTE Robert, Saskatoon
- LALIBERTE Raymond, Buffalo Narrows
- LEE Bryan, Christopher Lake
- MCKENZIE Wayne, Regina
- TAYLOR Mavis, Glaslyn

Vice President

- DESCHAMBEAULT Darren, Prince Albert
- MCAULEY Dale, Cumberland House
- MORIN Gerald, Saskatoon

Secretary

- HENDERSON May, Saskatoon
- KENNEDY Roxanne, North Battleford
- MAH Tammy, Prince Albert
- MORIN Max, Prince Albert

Treasurer

- BOUVIER Guy, Meadow Lake
- GARDINER Louis, Ile-A-La-Crosse
- NORTON Morley, Regina

Regional Representative Candidates

Eastern Region 1

- Elected by Acclamation
- MORIN Lennard, Cumberland House

Eastern Region 2

- Elected by Acclamation
- JOHNSON Helene, Archerwill

Eastern Region 2A

- BIGSTONE Patricia, Yorkton
- LANGAN Derek (Porky), Yorkton

Eastern Region 3

- No Nominations Received

Northern Region 1

- No Nominations Received

Northern Region 2

- Elected by Acclamation
- HERMAN Chester J., La Loche

Northern Region 3

- MCCALLUM Glen Hector, Pinehouse Lake
- RICHARDSON Ric, Green Lake

Western Region 1

- BELL Michael, Meadow Lake
- CHATELAINE Wally, Meadow Lake
- TOUROND Henry (Guy), Meadow Lake

Western Region 1A

- Elected by Acclamation
- KENNEDY Billy, North Battleford

Western Region 2

- HENRY Janice, Prince Albert
- MCKAY Darlene, Prince Albert

Western Region 2A

- HURTON Penny, Saskatoon
- WHITFORD Wayne, Biggar

Western Region 3

- Elected by Acclamation
- ARNOLD Lela, Regina

Métis Nation Saskatchewan Election Day
SEPTEMBER 8, 2012

**YOUR RIGHT
 YOUR VOTE
 YOUR FUTURE**

Your vote counts. Make sure your voice is heard in forming our Métis Provincial Council. Vote for your Executive as well as your Regional Representative. These will be the voices that ensure our democratic process continues, giving all of us our political right to self governance and implement change for future generations. The vote is yours. Make it count.

For more information visit MNSvote.ca or call 1.877.780.VOTE (8683)

Chief Electoral Officer
MNP LLP

Métis Nation Saskatchewan

On Sept 8th, 2012
 Elect May Henderson
 for MN-S Secretary

Walk helps keep Shannen's Dream alive in Regina

By Melanie McKay
For Eagle Feather News

St. Bernadette Elementary School students recently participated in a walk as a part of a Social Justice Action initiative to recognize "Shannen's Dream," for equitable education for all Canadian Students.

The event is the result of a Grade 5 teacher at St. Bernadette Elementary School, Karen Goodon's passion and responsibility to deliver cross-cultural education. One student said of what they had learned: "In the treaties it is written that all First Nations people would have the right to an education. Everybody deserves a right and fair education."

Shannen Koostachin's dream was for safe and comfy schools and culturally based education for First Nations children. She worked tirelessly to try to convince the federal government to give First Nations children equitable funding for education, before tragically passing away at the age of 15 in 2010.

Students from St. Bernadette and other supporters gathered at the Legislative Building and heard addresses from students, MLA Trent Wotherspoon, St. Bernadette Grade 5 teacher Karen Goodon, Joanna Landry, Coordinator, First Nations, Inuit and Métis Education and other school board staff. Over 400 supporters participated in the walk.

"From this we need to move forward to make sure that we properly fund education on First Nations. This is about doing what is fair doing what is just but its also about ensuring brighter futures for all students all across Saskatchewan and in fact Canada," Trent Wotherspoon commented."

Goodon spoke on the reason for the initiative.

"Shannen's campaign was the largest youth-led campaign in Canada. She was nominated to receive the youth Nobel Peace Prize for the work she has done in campaigning for culturally-based equitable education throughout Canada. She never had the opportunity to see her dream fulfilled and this is why we're here today," said Goodon.

"We want to continue Shannen's legacy and stand together in support of her belief that all Canadian children should have the opportunity for equal rights and equal dollar distribution where education is concerned. Our hope is that Shannen's dream will become reality and we can help the many First Nations schools throughout the country that need to be rebuilt or need major renovation and to get the funding that the Canadian government so needs to direct its priorities to."

Goodon committed to teaching her Grade 5 class to taking action in this initiative as an extension of an earlier project, entitled "Project of Heart." Part of the responsibilities of taking on the project of heart is the requirement to initiate a social injustice action. It was thought that Shannen's dream fit in well with education.

Goodon, her Grade 5 class, St. Bernadette students and many supporters took part.



MLA Trent Wotherspoon and teacher Karen Goodon at the Shannen's Dream Walk. (Photo by Melanie McKay)

Students in Goodon's class prepared for this walk to carry forward "Shannen's Dream" and create greater awareness through community involvement.

One student wrote, "I love my school and my education. I think we all deserve a good education and a good school."

Students from St. Bernadette wrote letters to Ralph Goodale and Steven Harper, after hearing Shannen Koostachin of Attawapisk First Nation's story.

Approximately 300 letters were presented to MLA Trent Wotherspoon and will be mailed to the Prime Minister.

"Teaching cross-cultural education has always been a passion of mine. Teaching treaties in the classroom has become a responsibility for all teachers in Saskatchewan. There are programs such as these that can make it more meaningful learning experience for staff and students," said Goodon.

...A FRESH START
...A NEW VOICE
...A NEW VISION
ON SEPTEMBER 08, 2012
VOTE X
MAUREEN BELANGER
FOR PRESIDENT
OF THE
MÉTIS NATION
SASKATCHEWAN

Moccasin Telegraph
with Ray Fox
10:00 AM Sundays on CJNB/CJNS

Good Boy
CJNB

live streaming
on www.cjnb.com

f moccasin telegraph with rayfox

Campus Masinahikanis - News from the University of Saskatchewan Native Studies Department

Campus life doesn't slow down in the summer time. This is the time when professors and most graduate students do their research, present their research results at conferences, and do much of their writing.

While many students take a break from studies by getting summer jobs, just as many study straight through.

One large conference we went to in June was the Native American/Indigenous Studies Association conference at Mohegan Sun Casino, Connecticut. There were over 850 people registered and 23 were U of S professors and students.

We presented papers on many topics from Indigenous music to Cree inland fisheries and Lakota ranching. Each of us has our own areas of research and presenting our work to peers and community members is an important way to share what we learn and to get feedback.

The Native Studies department is moving towards providing more hands-on learning for our students. This past year some of our classes gave students the opportunity to do applied research—research with a purpose that helps meet the research needs of Indigenous organizations, communities, or agencies.

For example, our 400 level students developed historical timelines for Wanuskewin Heritage Park and pictorial histories of Indian Residential Schools in Saskatchewan for the Truth and Reconciliation National Event.

This fall we are offering the first experiential learning class for NS 107.3 (Introduction to Native Studies). Students will spend more time outside the classroom doing research, experiencing Indigenous realities, and in volunteer activities.

We are grateful to the Gwenna Moss Learning Centre for providing support and guidance for us to do this.

This month we are featuring the research of Robert Henry, a Métis PhD student in the Department of Native Studies.

His PhD research focuses on the specific roles that street gangs play in the construction of identity and masculinity, the role of the traditional warrior in Indigenous gangs, and the role that policies have in creating conditions which make Indigenous youth more vulnerable to street gang recruitment.

So far Robert has made a number of conference presentations and has taught a course on Indigenous gangs.

Research Notes: Robert Henry

Over the past few weeks, there's been a lot of talk and concern about the issue of street gangs running rampant on Canadian streets. We have seen the outpouring of outrage and quick knee-jerk reactions towards the issue.

Toronto Mayor Rob Ford, after the fatal shootings in Scarborough in July, stated that Toronto needs to get rid of social or 'hug-a-thug' programs, and focus on suppressing gang members through a tough on crime approach.



Mayor Ford has also stated that any immigrant who is convicted of a gang crime should be deported out of Canada.

This tough on crime agenda is one that is supported by Conservatives with the passing of Bill C-10. This new law ensures that mandatory minimum sentences are enforced as well as longer sentences for non-violent drug offences.

The issue of gangs becomes even of greater concern because Corrections Services Canada has just come out with a report stating that gang membership within federal facilities is up to 20 to 40 per cent, with the greatest increase in the Prairie Provinces.

One of the greatest drawbacks with suppression tactics on street gangs is that they are ineffective.

The difficulty, in Canada, is that there is little data or research conducted on street gangs (and even less on Indigenous peoples) that can inform policy.

Usually when researchers write about Indigenous street gangs they only briefly focus on the connection between colonialism and residential schools and give little attention to differences and Indigenous perspectives.

My current research consists of working on a photo voice research project with Indigenous gang members who are part of the gang intervention program, STR8 UP.

STR8 UP runs out of the John Howard Society and is designed to help support Indigenous gang members as they work their way out of the street gang lifestyle.

The goal of the project is to use photographs and the narratives of the participants to help us better understand how some Indigenous youth become caught in the web of street gangs, and what is needed to help them break free.

By focusing on the stories of the participants it is hoped that a stronger understanding of the push/pull factors of street gangs can help lead to more effective prevention and intervention strategies.

It is an important issue that seems to be growing, especially in the Prairie Provinces.

As the old saying states, 'a picture is worth a thousand words', hopefully

this project—which will present the voices of those who have not had the chance to be heard—can get the attention of policy makers, researchers, and justice officials in order to help create effective community-based policies to address the issues of Indigenous street gangs.

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Saying goodbye to the ghosts of priests and nuns

My brother, Jack, had passed away before I made it back to my people. I was 24 and all I learned about my brother was what I learned through my family's stories and recollections.

That's not a great way to enter what should be one of the most profound of human relationships.

But I was hungry for any connection at all and I took what I could get. I'd never really had a brother and the idea of never having met him hurt a lot.

I found out where he'd been laid to rest. Jack had been my protector when I was a baby. This is one of the things I found out first. One day, at the end of a long funk, when I was feeling very lonely, unsettled and afraid, I drove out to the cemetery to pay my respects, maybe say a few words to the wind and cry.

The cemetery was hard to find. There was no sign to mark it, and the graves were all unmarked and hard to see for the tall, brown unkempt grass blowing in the wind.

That struck me as odd, just as the fact that the edges of that graveyard were marked by barbed wire stuck on posts that were broken and rotting. The grass was uncut and there were no flowers to be seen.

It looked like a lonely, sad place to rest.

It seemed very odd to me. My people's very idea of God sprang from the ground in which they were laid and yet there was nothing to proclaim this as a sanctuary or even as a resting place. If anything it seemed abandoned and uncared for. Even the wind felt lonely. I stood there and felt incredible sadness, both for myself and my tragic loss and for the forgotten ones who lay here.

A few years later, as a practicing journalist, I was researching a story on a residential school that was soon to be bulldozed. I went there prior to the arrival of the heavy equipment to take pictures, talk to others who had gathered to witness the destruction of a building that was responsible for the destruction of lives. It was cloudy. There was a chill in the air. It seemed the day was filled with woe.

I explored the main buildings and spoke to former students and caretakers about the history of the place. The stories I heard from the survivors were harrowing. At that time I had never

been at or near a residential school and the atmosphere I felt still chills me today. They told me that I should see the graveyards and I went to see them.

Across the road was the cemetery for the nuns and priest who'd died while working at the school. Their graves were marked by elaborate and ornate marble and granite headstones, carefully carved with names and dates and epitaphs. The grounds were carefully tended. There were birdbaths, religious statuary, flower beds and a small reflecting pool surrounded by benches in the full shade of small oak trees.

On the other side of the road was what former students had called The Indian Yard. It was a burial ground. That's all it was. There were no names, no epitaphs, no headstones, flowers or shaded reflecting pools. Instead, it was a dead thing and only the occasional stuffed toy beaten by rain, leaned on a rotted, broken cross evidenced any human presence for a long time.

I thought about what I had been taught of the Bible and religion in the

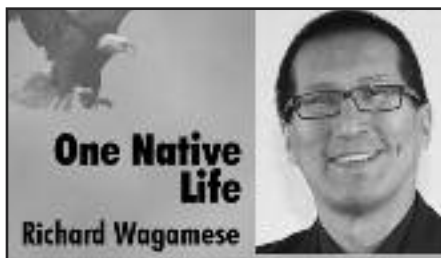
homes I lived in. Suffer the children to come unto me. I remembered that. It was a bitter irony that the children who lay there were forgotten, cast aside by those who pretended to care for them, who had bade them come for shelter, learning and care. Suffer. It seemed the key word in the sentence.

I'd heard it said that we Indians never say goodbye. Standing there looking for the unmarked grave of a brother I had never met and the sad graveyard of Indian kids at that residential school I knew it was absolutely wrong. No people in their right minds or hearts would cling to the sad effigies of residential schools. Or to the outright lies of religious men and women who promised more but delivered nothing.

I cried for my brother that day. I cried for all of them who'd lived with the knowledge that someone once thought that they were less than human deserving nothing in the end but an unmarked, untended plot of earth.

Keep your blessing for yourselves, I said to the ghosts of nuns and priests. In the end you're the ones who need them.

Oh, and, most importantly, goodbye.



One Native Life
Richard Wagamese



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Information Session
Monday, September 17 7:30 pm
Saskatoon Police Service Classroom
130 - 4th Avenue North
Saskatoon
Everyone is welcome to attend an information session and registration is not required.

Written Entrance Exam
Tuesday, September 18 8:00 am
TCU Place - Gallery D
35 - 22nd Street East, Saskatoon
The written exam will be held at 8:00 am followed by a psychological exam at 1:00 pm.

Physical Abilities Test
Thursday, September 20 9:00 am
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Dirk on fame, fortune and the creative process

John L: Some say you can't swing a dead cat in Saskatchewan without hitting a First Nation or Métis issue. For instance, we all say that. Here to prophesy on things Aboriginal and political is our own Dirk Dashing.

Dirk: Politics is rampant and numerous in number. But real people with real human feelings have something more important on their mind. John, they want to know how I do what it is that I do.

John L: Writing and the creative process is a mystery to the public. Many people secretly dream of fame to go along with the fortune. But for most writers, fame and especially, the fortune are hard to come by.

Dirk: Not for me, John. The hundred of dollar I get from this gig finances my rock star life of sloth, opulence and ripple chips. Even now a platoon of grandmothers are busing in from Reward, Saskatchewan, to meet me in between qualifying rounds at the 2012 United Ways' North Central Bingo and Canasta Championships.

John L: Yeah. Money and babes. It's good to be you, Dirk. Now fame and fortune does have its drawbacks. Do you have any examples where fame has been a problem?

Dirk: Yes I have. So there's this guy at the Rider game. He's snookered. The glazed look on his grizzled face turns to amazement when he spies me buying my water and popcorn, "no butter for me, thank you, Miss." I know I am in for it when he pushes his way through the crowd, not spilling a drop of his armful of wobbly pops.

John L: So what happened?

Dirk: He reaches me and through his four good teeth he asks, "Hey, you da guy? Sho, you da guy, wut with da words and things in that there Inian paypurr. Hey, Brandeen, come catcha look wut we got here. Yeah, the Inian feller, name o' Dirk that'cher always a-readin o'er to the outhouse."

John L: That's the price of fame, my good man. How do you handle these situations?

Dirk: I say, Mr. Premier we talked about how this makes me uncomfortable. Usually at about this time Mitch McAdam – you know, the Director of Aboriginal Law for the Ministry of Justice – he walks up and says, quit calling me Brandeen.

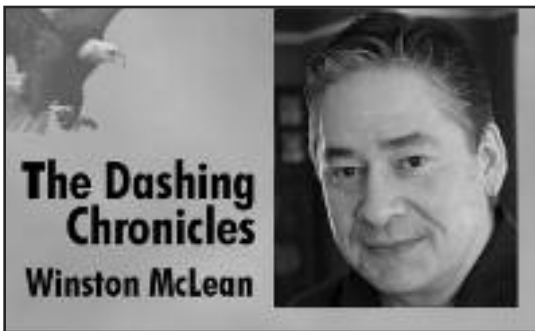
John L: You're making this up, aren't you?

Dirk: Of course I am. If I had to write about real stuff, like politics, I might have to do research and check my facts. That's almost like having a real job like a whatchamacallit. A reporter.

John L: Fair enough. So tell me, what

made you choose to do ... whatever it is you are doing in my paper?

Dirk: John, it all started when I myself was a little children I was playing stick ball with my white friends in Kinistino, Saskatchewan. All of a sudden this hillbilly came up and hit me so hard I got racism. Things got out of hand, and I gave him so many rights he thought he was Treaty.



John L: That's terrible. You know we do not condone violence in this newspaper, right?

Dirk: Of course, John. But it was out of those experiences that I made the fate filled decision to be a writer. One look at my fellow writers – pencil necked geeks and overweight computer gamers everyone of them – and I knew I could take them in a bout of fisticuffs. All the better to protect this pretty face, my other money-maker.

John L: That's interesting, but you haven't given us any insight to the writing process yet. How do you do it?

Dirk: Oh. I take a topic. Develop it. And just when I get to the logical conclusion, I turn right. But if you want to see my craft in full flight I will be doing a special on First Nation politics this fall. The focus will be the assorted characters running for the big chair of the Federation of Saskatchewan Indian Nations.

John L: I for one am looking forward to some real reporting from you. That brings us to the end of this piece. As usual I found this ordeal odd but fantastic, Dirk.

Dirk: Again, thanks for the compliment, Mr. Lillyhammer. Usually I am naked when I hear that sort of thing, so thanks for making this a little weird. Again.

Dirk says, Due to budget cuts this edition of The Dashing Chronicles is presented in 2D.

Editors Note: Apologies to the Premier and Mitch. Readers are reminded that this is humour and that Premier Wall and Mr. McAdam are human dudes with real human feelings. Send flowers and kudos to Brad at Room 239, Legislative Building, 2405 Legislative Drive, Regina, SK, Canada, S4S 0B3. Brad? Mitch? We're good now, right?



Why is the NWMO pursuing a Deep Geological Repository?

The Deep Geological Repository is the preferred choice of Canadians

The Government of Canada asked the NWMO to conduct a study of possible approaches for the long-term management of used nuclear fuel in Canada. The study focused on three approaches identified by the Government of Canada: deep geological disposal; storage at nuclear reactor sites; and centralized storage. The study also examined 11 other approaches that have been discussed internationally.

The NWMO involved a broad cross-section of Canadians in discussions about these approaches. The approach that was identified by Canadians as the one that best meets their values and objectives was an approach which draws elements from several approaches. This approach was named Adaptive Phased Management. It was adopted as Canada's plan for the long-term management of used nuclear fuel by the Government of Canada in June 2007. The ultimate goal of Adaptive Phased Management is the centralized containment and isolation of the used fuel in a deep geological repository.

Canadians also identified other necessary components that are included in the plan: flexibility in the pace and manner of implementation; ongoing robust research program; potential for retrievability of the used fuel for an extended period; continuous monitoring of the used fuel; ongoing public involvement; and the need to seek an informed and willing community to host the deep geological repository.

The Deep Geological Repository best addresses our responsibility to future generations

Canadians involved in the study told the NWMO that we should not rely on the existence of strong institutions, long-term funding and active management capacity over many, many thousands of years into the future in order to manage the waste we have created today.

A deep geological repository uses a combination of engineered and natural barriers to contain and isolate the used fuel from people and the environment over the very long term. A deep geological repository can be actively managed and monitored for as long as society wishes to do so. A deep geological repository can also be sealed at a future date, when the community, the NWMO and regulators agree that it is appropriate to do so. A deep geological repository would be passively safe and would not rely upon human institutions and active management in order to contain and isolate used fuel from people and the environment over the long term.

The Deep Geological Repository is a high-technology facility

A deep geological repository for used nuclear fuel is a high-technology national infrastructure project. It involves the development of a multiple-barrier system designed to safely contain and isolate used nuclear fuel over the long term. It will be constructed at a depth of approximately 500 metres, depending upon the geology of the site, and will consist of a network of placement rooms for the used fuel.

Used fuel will be loaded into specially designed and certified containers at the reactor sites and transported to the repository site where it will be repackaged in long-lived, corrosion-resistant containers for placement in the repository. The containers will be lowered through a shaft and transported underground to one of many placement rooms. The containers will be placed in vertical or horizontal boreholes drilled into the rock. They will then be sealed using bentonite clay, a natural, proven-effective sealing material.

The used fuel will be monitored throughout all phases of implementation. It will also be retrievable at all times. The access tunnels and shafts will be backfilled and sealed only when the community, the NWMO and regulators agree that it is appropriate, and postclosure monitoring can then be implemented.



Sean Russell is the Director of Adaptive Phased Management Repository Research and Development at the Nuclear Waste Management Organization. He has worked more than 30 years in Canadian programs for managing used nuclear fuel and low- and intermediate-level radioactive waste. He provided key technical support to the NWMO for the development of conceptual designs and cost estimates for various approaches to the long-term management of nuclear fuel waste, and was one of the principal authors of the NWMO's 2005 Final Study and recommendations to the Government of Canada, *Crossing a Way Forward: the Future Management of Canada's Used Nuclear Fuel*.

"Ask the NWMO" is an advertising feature published regularly in this and other community newspapers to respond to readers' questions about Canada's plan for managing used nuclear fuel over the long term and its implementation. The Nuclear Waste Management Organization welcomes your questions. Please forward your questions to ask@nwmO.ca.



Cross-country march a ceremonial call for justice

By Andréa Ledding
For Eagle Feather News

Leo Baskatawang and Ashley Bottle are walking from Vancouver to Ottawa in order to focus attention on the long-contentious and, what they see as, highly racist Indian Act. They call it March 4 Justice. They took a break from their hike across Turtle Island to take in the Saskatchewan Truth & Reconciliation Commission (TRC) National Event, and spoke twice in TRC public hearings in Saskatoon.

"We share the legacy of residential schools," noted Baskatawang. "These are hardships and tragedy we've all experienced. It all stems from a bigger problem: colonialism and federal policy that affects us."

Calling for meaningful changes to the Indian Act and actual First Nations representation in the government, these young men met with frequent applause from the audience during their presentations. As Honorary Witness Tina Keeper pointed out earlier, less than ten Aboriginal Members of Parliament have ever been elected in the entire history of Canada (she was one of them). Aboriginals were not allowed to vote due to the Indian Act until 1960, over four decades after women won the right to vote.

"The Indian Act is a piece of legislation that attempts to define identity and how we're supposed to live our life. But if there's a piece of legislation written about us, it needs to be by us," noted Baskatawang.

"We need to have the right to define our own identity."

Ashley Bottle agreed, and asked the audience to support them in prayer as they continued their walk.

"It's not just a march, it's a ceremony," said Bottle. "We need your prayers, for you to have faith and believe there's going to be a change for our people. It's not just a walk, it's the beginning of a change."

He added that they are not working for Creator and their people for any funds, and so in prayer "it doesn't matter the size of the tobacco offering or their gift", but

rather the support and intent.

Encouraging everyone to live in the moment and work together in unity for change, Bottle added they will be lobbying the federal government for elected Aboriginal representation. Something similar to the Queen having an appointed representative; just as the Crown is represented in the federal government, so, too should the First Nations have representation as part of the treaty-makers and original inhabitants of Turtle Island, they believe.

"If you see a problem, get up and do something," exhorted the young men, to a standing ovation. They can be followed on Facebook or Google under "March 4 Justice", where they have already been posting daily for over 100 days as they entered August. Now in Ontario, they expect to arrive on Parliament Hill in Ottawa with a rally either Sept. 3 or 4, with as much First Nations – and any other – support as possible.

Baskatawang has sent an open letter to Chief Shawn Atleo and other members of the Assembly of First Nations, asking for their support, advice, and logistical assistance in perhaps providing transportation and busing of First Nations communities in eastern Manitoba, Ontario, and Quebec.

Their petition, which can be signed online at www.gopetition.com, reads: "We, the undersigned, do solemnly attest that the archaic policies that have marginalized Aboriginal people must be significantly amended, in order to promote Aboriginal self-determination. In addition to acknowledging their role in grievous policy making and enforcement, it is incumbent upon the government of Canada to insert an Aboriginal person, who is elected by Aboriginal peoples, in the seat of the Minister of Aboriginal Affairs. Further, we petition the government to engage in a respectful and efficient negotiation process that ultimately replaces the Indian Act. We believe that these measures are essential to the well-being of Aboriginal peoples in Canada, and are in accordance with basic principles of social justice."



Ashley Bottle stands with his staff near the sacred fire at the TRC hearings in Saskatoon. (Photo by John Lagimodiere)

\$26.5 million hotel and spa planned for Whitecap

By Larissa Burnouf
For Eagle Feather News

The federal government is investing \$3 million into a resort hotel and spa on the economically booming Whitecap Dakota First Nation.

Federal Aboriginal Affairs Minister John Duncan made the funding announcement in early August, during his third visit to the reserve in two weeks.

The 161-room resort hotel will be a partnership which will be jointly owned between Whitecap and Muskoday First Nations, with Whitecap holding a 75 per cent share.

The ceremonial unveiling of the future hotel design took place at Whitecap's Dakota Dunes Casino. The new hotel will be located directly behind and connected to the casino, via walkway, making access to the casino for patrons more convenient.

With the addition of the resort hotel and spa to its world-class golf course and casino, Whitecap is expected to become

a booming tourist destination in the province, something the federal minister has taken note of.

"There are a lot of good things happening and there are obviously jobs," says Duncan.

"This is a place where there are a lot

on the reserve.

"Right now we're sitting at a 4.1 per cent unemployment rate, so certainly we're going to need people and again, getting the hospitality training to individuals," Chief Bear commented. "(We're) working with our partner in Muskoday

earnings forecasted near the \$2 million mark per year.

"It will go back to our development corporations in each respective community," says Bear.

The \$3 million federal investment will come from the Aboriginal Business

Development Program and is just a small portion of the \$26.5 million needed for the project. The remaining dollars were secured through the two First Nations, the private sector and through the BMO Aboriginal Banking Unit.

Chief Bear says the CEO of the Bank of Montreal personally flew into the Saskatoon area to invest in the project after many failed attempts to get other banks on board.

Construction of the resort hotel and spa, which will also house a convention center, pool, fitness center, restaurant and lounge, will begin this fall.

Grand opening is scheduled for the summer of 2014.



of jobs that wish to be filled so we think we can help participate in that, along with the private sector and the Province."

Whitecap Chief Darcy Bear says the creation of the resort will open up 150 jobs

and getting some of their band members to work here in Whitecap."

Bear also says this resort is going to create substantial economic wealth for both reserves involved with projected

Conference addresses issue of natural resource sharing

By Larrisa Burnouf
For Eagle Feather News

Peter Ballantyne Cree Nation Chief Darryl McCallum quoted friend Ralph Paul during his opening remarks at the Natural Resources Transfer Act (NRTA) National Summit in Prince Albert.

"He said at a conference, 'The Dene word for land is mother. You tell me, who would surrender their mother?' That is a statement that stays with me," McCallum said.

"Because that is exactly how we look at the land."

The Western treaty Chiefs assembled at the Senator Allan Bird Memorial Center over three days to discuss ways they can share in resource opportunities and revenues in each province with government and industry.

"We've been excluded and our provinces have gotten very, very rich" says Federation of Saskatchewan Indian Nations Interim Chief Morley Watson.

"But that hasn't spilled over to the First Nations communities."

Vice Chief Bobby Cameron holds the Resource Portfolio for the FSIN and explains that resource revenue sharing agreements will support First Nations initiatives like housing, infrastructure, roads and education.

"On average, we have 1,000 Grade 12 graduates that can't apply for post-secondary funding. So what do they do?" he asks.

"The majority of them will go back home and go on welfare. That's a plight for our people. That's a plight for our future."

He stresses that aboriginal leaders need to be more aggressive and assertive when it comes to their issues when dealing with Government.

Alberta's Lesser Slave Lake Regional Council Grand Chief Rose Laboucan struck a note with many chiefs as she spoke.

"For once I would like to see the Chiefs from Alberta, Saskatchewan, and Manitoba unite and work together to accomplish a goal," she explained

"Not for us but for the future of our young people."

She believes unification is key when working on the NRTA legislation, which she finds racist and in violation of First Nations' inherent treaty rights to hunt, fish and trap.

Dene National Chief Bill Erasmus also attended to learn and share the experiences that aboriginal communities are facing in the Northwest Territories.

"It's really clear that people believe the same as we do up North. We never did give up our lands, our resources," he said.

Erasmus says his people are facing off against the Harper Government, who is attempting to transfer the rights to water, lands and resources to the Territorial Government.

"Really, it's unconstitutional."

Many of the leaders feel the same way and will continue to fight to protect and share in the revenues that come from the resources on traditional and ancestral lands sacred to the First Nations people.

"We speak of our mothers. What would you do if someone was harming your mother? I know what I would do. It wouldn't be nice. I'd protect my mother, to death," Cameron said.

The next National Summit will be held next year in Alberta. The first one was held in Manitoba last year.




The centre pieces at the NRTA Summit represented the natural resources that were under discussion, trees, moss, soil, fish and precious metals.

(Photo by Angie Merasty)



At the Summit, people were treated to traditional food, including lots of smoked moose, and traditional events like these Dene Hand games. (Photo by Angie Merasty)



FIRST NATIONS TRUST

TRUSTEE APPLICANTS REQUIRED

The First Nations Trust is a Trust created by the Federation of Saskatchewan Indian Nations ("FSIN") pursuant to a Trust Indenture dated May 26, 2003. The Trust Indenture was subject to negotiations between the FSIN and the Government of Saskatchewan during negotiations for a new gaming agreement.

The Trust Indenture sets out the purpose for establishing a trust and also sets out the roles and responsibilities of the Board of Trustees. Article 4.01 of the Trust Indenture establishes the purposes of the trust clearly as follows:

The purpose of this Trust is to effect the distribution of the monies due to First Nations from, *inter alia*, the profits from SIGA casinos and SGC casinos.

Essentially, the sole purpose of the Trust is to distribute First Nations' share of profits due to them pursuant to the 1994 Framework Agreement and the 2002 Framework Agreement between the FSIN and the Government of Saskatchewan.

Position: TRUSTEE

Responsibilities: As the Trust is not a corporation, it is not governed by The Saskatchewan Business Corporations Act, rather, it is governed by the terms of the Trust Indenture itself, and, when necessary, reference may be made to strictly the terms and conditions of the Trust Indenture, the Trustees at common law are also held to the high standard of satisfying a fiduciary obligation to the beneficiaries of the Trust.

This fiduciary obligation is one of the highest duties known at law. As such, every decision regarding the Trust must be made in the best interests of the beneficiaries. Other responsibilities include holding Trust property, setting policies and ensuring the best interest of the beneficiaries of the Trust.

Qualifications: 6.02 The selection of Trustees will be as follows:

- a. A majority of the Trustees shall be status Indians who reside on reserve;
- b. Each Trustee, shall:
 - i. have attained at least the age of eighteen years as of the date of his or her appointment;
 - ii. not have been declared to be mentally incompetent by a court of competent jurisdiction in Canada or elsewhere;
 - iii. not have been convicted of an offence, involving fraud, dishonesty, breach of trust, theft or forgery;
 - iv. not hold elected Indian government office as of the date of his or her appointment;
 - v. be bondable; and
 - vi. have education or business experience, or a combination of both, suitable to being a Trustee.

Trustees must also possess the following abilities:

- Understand the unique nature of being a Trustee
- Must be able to read and analyze Financial Statements
- Understand Generally Accepted Accounting Principles (GAAP) and the FNT Reporting Policies
- Must have experience with Board Governance and participation
- Knowledge of policy development and implementation
- Good understanding of First Nations Governments and people
- First Nation language considered an asset

Applications close August 31, 2012. Please submit your resume including recent Criminal Record check and Credit Report (to determine bondability) to:

First Nations Trust, Attn: Trustee Recruitment
202E Joseph Okemasis Drive, Saskatoon, S7N 1B1
Fax: 306-931-4425, Email: firstnationstrust@sasktel.net

Letters from The Inside

We know it is tough in jail. First off, you're innocent, we know that, the food sucks, you miss your family, you can't smoke anything (by the rules anyways!), there are no programs, you have to pay to make a phone call and you are overcrowded ... and you can't afford a lawyer.

We also know that there are way too many First Nation and Métis men and women, and boys and girls in custody.

Something must be done about the societal conditions that see so many of our people land on the wrong side of the law, but we also can focus on helping the individuals that need help to get on the good track.

In our several years of soliciting letters from inside jail, most writers have talked about the mistakes they have made that led to jail and how they want to change. We applaud that. Below are a few letters that we received. We also want to make a shout out to our friends that are doing time in the Edmonton Max that asked for copies of Eagle Feather News so they can stay in touch with what's going on back home. We wish all those inside a safe journey and hopefully a happy return to the outside soon.

To Eagle Feather News

Hello there! My name is Shane and I was reading your July issue and I noticed that you guys are accepting letters from prison. I am currently in the Saskatoon Provincial Correctional, sitting on remand. Ever since my arrest I've been living with regret and I just couldn't understand why this was happening to me. Then I picked up a Bible and started to read it. I've always believed in God our Creator. I also believe that he has a plan and purpose for every one of his children.

I am Métis and my mother is Saulteaux (I never knew my father) and when she found out that I might not be getting out for a while she went to an elder to pray for me. That elder gave me an Indian name. It is translated "Black Eagle."

I was told they are very rare, special and meant for great things. My older sister says that it suits me. I

have always believed I am a good person at heart I just always wasn't good at making the right choices. And those led me right here in this institution, in which I've been learning a valuable lesson.

I am the father of a five-year-old boy (whom I haven't seen for a few years) and a two-year-old little girl who I get to visit every week. Being incarcerated gives me the opportunity to reflect on all the bad things I've done and to heal myself mentally, emotionally and spiritually. Upon my release I plan on breaking this cycle that has led me to my so many downfalls and be a good spouse to my girlfriend and an even better father to my kids.



I know there is a good side to every person that is in jail. I know this because it took me a very long time to find that positive angle in myself.

When you are "locked up" it's almost like you're supposed to act a certain way. That tough guy image. Showing any kind of affection can also lead to people making fun of you, that's why you should rise above it. Me personally I could care less what anybody thinks of me, unless you have walked a mile in my shoes, don't be so critical. I like what Dirk said in Winston McLean's article: "If you are the smartest one in your crew, get a new crew."

That's exactly what I'm going to do. Thank you and

God Bless!

Shane

On a different note; if there is anything I can do to help and support the community in any way, I am interested. I am an ex-gang member and am willing to do some motivational speeches as well. I am ready to give back all that I took. Thank you.

Dear Friend,

Hi my name is Kevin Toulejour and I'm writing you from Prince Albert Correctional Centre. I read your Eagle Feather News once a month and I like it so much.

What I'm trying to say is I been in this jail over 2½ years on remand because I don't have money for lawyer that's why? Again I've been here and I will tell you I never heard a good words in here so when I read your newspaper that makes me have good days.

I'm from Northern Saskatchewan ... place called La Loche. I always like to be around Elder as all my life. Good words make you see a better life. I hope I hear from you soon and maybe I get a paper from you. Have a good day. Thank you.

Bye.

Kevin Toulejour

I want to thank you so very much for the bundle of Eagle Feather News that you forwarded to our Institution for the boys from Saskatchewan to en-

joy. They really appreciate hearing about the news from their home province and some from their home communities.

We have several boys here at the Max from Saskatchewan and some of them do not receive any news from their home communities or ever from their families.

Thank you so much again and I'm sure the boys will continue to enjoy the Eagle Feather News.

Respectfully,

**Bill Chippeway, Aboriginal Liaison Officer
Edmonton Maximum Institution, Correctional
Services Canada**

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Canadian-made drama soars with this reviewer

I watched three episodes of Arctic Air before I decided I had to watch all ten episodes of the first season, which was the first clue that I really liked this show. I didn't want to report on it until I had seen every episode and I'm glad I did.

I honestly couldn't believe how much in-air drama pilots could have until I was several episodes in.

There were hijacks, plane problems and pregnant women in labour and that was just in the air! On land, there were plane crashes, drug scandals, hit men, and never-ending twists to the pilots' love triangles.

The show's premise is centered on the struggles of a maverick airline in Yellowknife, NWT, Arctic Air, and the eclectic family that runs it. Bobby Martin, a former venture capitalist played by Adam Beach, rushes back to Yellowknife in the first episode to save the airline his father helped to build. Throughout the rest of the season, his impetuous nature both jeopardizes and saves the company, depending on the episode.

The other owner of Arctic Air, Mel Ivarson, played by Kevin McNulty, is a cantankerous old-school bush pilot who resists change even as the North changes, which often puts him at odds with Bobby Martin, and his daughter Krista Ivarson, played by Pascale Hutton.

Hutton's character, Krista, is a headstrong star pilot who, when not in the air, spends a great deal of time concerned with her father's health, and simultaneously caught in a love triangle with Bobby Martin and Blake Laviolette, played by John Henry Reardon.

I really like that this is a Canadian show about the North, aired on CBC, with very realistic scenarios. You also really get the sense that this small-time airline is truly a lifeline to people who live in remote communities, for supplies and medical emergencies.

The diversity on the show is another thing to be lauded, as it reflects the society we are rapidly becoming. Some might be of the opinion that there should be more of a First Nations presence, but I think

that they are represented fairly well. One thing that I really like is that the characters talk Dene to each other. It's never for very long, and it's always subtitled, but I always get a thrill when I hear First Nations languages spoken on screen.

I've read a few viewers' responses where people thought it was a low-budget film with poor acting, and that it was second-rate to shows like North of 60 and Ice Pilots. I couldn't disagree more.

I don't think having a bigger budget

Air is entertaining and heart-warming and each episode has a nice mixture of drama and humour. The characters are believable, their lines are not contrived, and the plot line for each show progresses at a logical pace.

Sure, there were moments where I noticed a couple actors have maybe over-acted, but sometimes I think those are just actor quirks, and they should not disparage the rest of a fine production.

I read an interview where Adam



Beach mentioned how cold it is on-set when filming and how he nearly froze during an episode where he was in the snow the whole time.

Clearly all the toques, coats, and sweaters on Arctic Air were necessary. I'm a winter girl. I always have been. I love snow and cold weather, so I'm particularly fond of winter attire. Don't laugh, it's true – parkas are the height of fashion for me!

Season two starts in January 2013 and runs for 13 episodes, which are apparently being shot right now.

I read somewhere that next year's shows will likely include water bomb forest fires, Japanese tourists seeking polar bears, and the rescue of scientists from a snowed-in research camp.

I'll definitely be tuning in, and I hope you do too! Support Canadian television.

If there's an artist, entertainer or event that you think could be featured in Eagle Feather News, give me a shout at: snazzyjess@hotmail.com.

See you next month!



Tim Webber (left) who plays Cece Cooper, with star Adam Beach who plays pilot Bobby Martin. (Photo Facebook)

would make one iota of a difference, other than perhaps increasing the cinematography shots, and I do believe that is intended for the second season. Where the planes are concerned, there have been several references to the significance of the DC3s they use, and having bigger, flashier planes would look ridiculous for a small-time airline.

I think the three main actors solidly deliver their performances each and every time and they have awesome supporting actors, like Carmen Moore and Michelle Thrush, who both also appear in APTN's Blackstone.

I'm not a fan of comparing shows either. I think standing on its own, Arctic



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McLean strikes multiple gold at Summer Games

Angus McLean Jr. was almost like Michael Phelps at the Saskatchewan Summer Games. Angus took home six medals from the Games in swimming.

He has an older sister who had been in swimming before and had competed at the North American Indigenous Games in Denver in 2006 and Victoria in 2008. After six years of hockey, his parents gave him the choice and he chose swimming. The difference has been like night and day: frustration, frowns and shyness at practices have been replaced by smiles, laughter and joking. The swimming has seen extra weight melted away, replaced by muscle and he has grown about five inches in the last year alone. We cornered him for a few questions about his medal success.

How many years have you been swimming and why did you get into the sport?

I've been swimming all my life. It is only until two years ago that I've been swimming organized. I got into it because I thought it would be easy and my Dad wanted to keep me into sports."

What was it like being so successful in the Summer Games?

Winning medals isn't really that big of a deal to me. (Though his parents say he had a huge smile whenever he was on the podium!)

What was the toughest challenge at the Summer Games?

I guess keeping track of time would be the toughest challenge I had there ... I almost missed three of my swims. (There was no clock inside the pool so having a watch was essential to keeping track of time, and Angus didn't have one. Angus also did reveal to his



parents however that during at least one of his races that he stopped breathing during the final moments of that race. He explained: "Well I wanted to go faster and I find that you go slower when you try to take breaths so you can put more energy to going faster instead of trying

to take breaths, but it's a costly after-effect (because you're kind of not breathing.)"

Besides getting medals, what was the best part of the Summer Games?

The food! They had all the healthy stuff and a lot of fruit.

How many hours of practice do you have every week? And how do you balance that with school work?

"I'm in the Prince Albert Sharks Swim Club Tiger Sharks swimming program, and we train 13 hours a week. Next year Angus will be joining the Sharks elite swim program, the Great Whites, which will involve training eight or nine times per week. He admits having reservations about the new program.

"I'm just not looking forward to the new one. As to balance, you have to do school work at school even if it means having less time for friends."

(But like any normal teenage Canadian boy Angus plays a lot of video.)

Any tips for kids that want to get into swimming?

Get chlorine resistant jammers (Speedos!) and have a spare set of goggles always.

(Angus wanted to thank his coaches in the Sharks Swim Club, Steven Hay, Roger Boucher, Sharon Lyons and Pat Long, as well as his Team Lakeland coaches Regan Hamel and Mark Raine. Angus also thanks his mom who kept his training up during time between the end of the Sharks swim program (which ended July 4) and the Saskatchewan Summer Games which didn't start until July 29.

"I love my mom and I thank her that she helped me so much.")

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